



A
FREE AND PLAIN
EXPOSITION
OF THE
Ninth and Tenth VERSES
OF THE
Second Chapter of TITUS.



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EXPOSITION
OF THE
Ninth and Tenth VERSES

OF THE *Bible. N.T.*
Second Chapter of TITUS: *1:1-2*

ADDRESSED TO
SERVANTS Professing GODLINESS.

With a PREFACE to
MASTERS AND MISTRESSES.

L O N D O N :
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P R E F A C E

T O

MASTERS and MISTRESSES

PROFESSING GODLINESS.

YOU are satisfied (it is likely) of the propriety, if not the absolute necessity, of the following Address to Servants; and you are glad of the opportunity of proving their sincerity, by charging the contents of it upon their consciences. I believe with you that something of this sort is wanted, and we will hope that Good may be done by it.

IV P R E F A C E.

It has been whispered that there is also occasion for some such Address to Masters — and however that may be, you will certainly recommend the following pages with much more grace, and to greater probable advantage, if prefaced with a short sketch of one. He, who in exhortation or reproof, makes use of the monosyllable *us* instead of *you*, thereby gives an additional weight to his arguments, and wonderfully conciliates the candid attention of his hearers.

All relative Duties are reciprocal, and every duty in your Servants bespeaks a correspondent one in you. “Are they to be obedient in all things?” Are you then to grudge their wages and their maintenance? “Are they to strive to please you well in all things?” And should not you testify your sense and approbation of such endeavors? “Do they take many a chearful step for this purpose?” And when sickness puts a clog upon
their

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their willing feet, will you not be tender-hearted and feel for them? Observe the Centurion's conduct mentioned in viiith Matth. and "Go and do likewise." It is to be feared there are many Masters and Mistresses who are only kind while the work goes forward briskly.

Servants are not "to answer again;" this is certain; but Masters should "forbear threatening and angry language, knowing that they also have a Master in Heaven." There is a mildness in speech and conduct towards Inferiors, which distinguishes, or ought to distinguish, the followers of a meek and lowly Jesus from all others: the contrary spirit shews itself by a harsh and overbearing manner in giving orders or admonishing of a fault. Remember who made you to differ, and how short a season that difference will continue!

Servants are to be faithful in every respect, using your things as if they

were their own. If you observe this temper in them, you will encourage it by increasing your confidence in them; and as they consider your things as theirs, so you will be induced to consider their things as yours. You will rejoice in an opportunity of serving them, and with tenderneſs will you adviſe them upon every occaſion wherein they wiſh to conſult you. There are numberleſs methods of ſhewing kindneſs and condeſcenſion, and each of theſe methods is as a link in a chain, binding the heart of your Servants (if they be worthy) to you and your Interests. It is painful to ſee a variety of favor liberally beſtowed upon a dog or a cat, where the Servant has hardly been able to procure a kind look or ſoft word.

If you obſerve in your Servants a general diſpoſition to carefulneſs in the diſcharge of their duty, ought not you to be on your guard when an accident *does* happen, leſt you take too
much

much notice of it? The emotions of anger and resentment, in which some allow themselves upon such occasions, most sadly grieve the Spirit of God that is within you, and cruelly discourage the Souls of your Servants, who, if they be of the sort I am supposing, will be as sorry as if the loss were their own, without your adding to their concern by threatening expressions.

It is needless to inform you that it is as incumbent upon you as your Servant to adorn the doctrine of God your Savior in all things. But how you are to adorn your profession as a godly Master, is a point worth consideration.

A worldly-minded Master is satisfied with the Servant that does his work — let the work appointed be finished and all is well — no matter the motive nor the disposition with which it is done. But a godly Master is not so easily contented. He would have

his work done, but he endeavors to inculcate a sense of Duty to God as the proper motive and spring of the Servant's activity. He shews him how while he is doing the business of his station, he may be serving the Lord Christ. In short, the godly Master instructs his Servants in the whole will of God, and looks upon himself in some measure accountable for the Souls of his Domestics. Reader! have you thought of this, and have you practised accordingly? I hope you call your Family together at least once a day for social Prayer—for otherwise I am sure you must throw off all pretensions to the character of a godly Master—nay farther, if you repeat a mere round of Prayers (as is the case in many families where conscience will not suffer them to lay Prayer entirely aside) without having your heart in the work, what are your Prayers but the noise of a tinkling cymbal? But if your heart is in the work, you will
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not only pray with your Servants, but you will read the Scriptures to them, and both by example and precept you will shew them how to live consistently with their Prayers. Every Master of a Family should be as it were the Minister of his Family, and this he might be without any infringement upon the Ministry itself.

When your Servants have acted inconsistently with their professions, you have been ready to express your surprize at it.—But what wonder if they are at a loss in the practice of Godliness, while the principles of it are languishing under your roof for want of encouragement from you? What? do you expect that your work shall be done faithfully, while you leave the work of God to plead for itself in their hearts? This will not excuse your Servants Unfaithfulness we know, nor do we pretend to think that their spiritual life depends upon your support: but the conduct I am censuring will
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be your condemnation, and in some shape or other you will smart for the Abuse of that authority with which God has intrusted you.

Try yourself—Are you as sorry for the *Sin* of your Servant as for a failure in duty towards you? If otherwise, and you chide him severely for the one, and take little notice of the other, it must be confessed you have not yet adorned the doctrine you profess, nor fulfilled the character of the godly Master, who says with Joshua, “As
“ for me and my house, we will serve
“ the Lord.”

Consider these few hints, and join with me in Prayer, that what this little volume contains may be accompanied with a twofold blessing, that both Masters and Servants may have cause to be thankful that it was written.





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A D D R E S S

T O

SERVANTS Professing GODLINESS, &c.

IT is much to be wished that Persons of every rank and condition in life would studiously endeavor to adorn the Religion they profess in all parts of their conversation in the world. This we have each of us an opportunity of doing by a faithful discharge of the Duties which belong to that state of life to which it has pleased God to call us. On this subject I might address people of every degree, from the King on the throne to the poorest Day-Laborer—but my present design is towards those only of low degree, namely, Servants, whether by the day or year, but especially those who reside in the family where they are employed.

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I would bespeak your serious attention by setting out with a common complaint, that there are numbers professing a serious sense of eternal things, who are in their capacity as Servants, no better than others who make no such Professions. Is not this shameful? Reader! let me beseech you to apply what follows to your own behavior. Examine yourself, and see whether I may not say to you as Nathan to David, "Thou art the Man."

The Verses I attempt to explain, are so entirely to my purpose, that having made a few easy Reflections upon them, in the order they lay before me, I shall have said every thing I wish to offer for your consideration.

"Exhort Servants to be obedient unto
"their own Masters, and to please them
"well in all things; not answering again;
"not purloining, but shewing all good
"fidelity; that they may adorn the doctrine
"of God our Savior in all things."

When the Epistle to Titus was written, Faith in the Gospel was not professed in common as it is now, for in Judea by far the greater number were yet Jews; and in Crete, where Titus preached when this Epistle was sent him, as many in proportion yet

yet remained Heathens. Hence it happened that there was frequently a mixture of Christians and Heathens under the same roof—sometimes the Master was a Heathen, and the Servant a Christian; sometimes the Master was a Christian and the Servant a Heathen, and at other times Master and Servant both professed the Gospel: Happy for the Servant where the Master was a Christian, because in that case he would be treated with a kindness which could not be expected from a Heathenish Master. (It may be proper to inform you that Servants in those days were Slaves, bought, sold, forced to work, and treated at the Will of the Purchaser, as the Negroes are to this day in our American Settlements.)

But suppose the Servant a Christian, and the Master a Heathen—was the Servant to abate at all of his diligence and fidelity? By no means: The words above contain the rule of Duty even on such a supposition—but the Apostle Peter mentions the case precisely, 1 Pet. ii. 18. “Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward.” This was a trying circumstance for the poor Servants: nevertheless, what says the Scripture? Meditate upon

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upon it and your Reflection will be some such as the following : “ If under circum-
“ stances so trying of their faith and pati-
“ ence it was the duty of Servants to serve
“ their Masters with fear and reverence,
“ and to count them worthy of all honor,
“ how much rather is it my Duty to be
“ obedient and faithful under a Master
“ whose profession of the Gospel (even
“ though that profession may not have its
“ due influence upon his heart) must ne-
“ cessarily restrain him, as also the Laws
“ of the Land do, from treating me with
“ Heathenish Cruelty and Injustice ? ” But
I will proceed a step farther — Supposing
those in whose Service you are to be real
Christians, is not your Obligation to Re-
verence and Duty of every kind increased
rather than diminished ? It appears from
the nature of the Apostle’s directions, that
in his day, there was an aptness in believing
Servants to put themselves upon a level with
their believing Masters. — And are not Ser-
vants in our day apt to forget the difference
God has made between Masters and Ser-
vants ? Hear what St Paul says, 1 Tim. vi. 2.
“ And they that have believing Masters, let
“ them not despise them, (that is, be want-
ing in honor and respect) “ because they
“ are

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"are brethren: but rather do them service, because they are faithful and beloved, partakers of the benefit."

It is time now to attempt an illustration of the Apostle's words, as was proposed, dividing them into four parts,

1. Let Servants be obedient to their own Masters, and please them well in all things:
2. Not answering again:
3. Not purloining, but shewing all good fidelity.
4. That they may adorn the doctrine of God our Savior in all things.

First, "Let Servants be obedient to their own Masters, &c."

Obedience is insisted upon, Ephes. vi. 5. "Servants, be obedient to them that are your Masters, with fear and trembling:" and again, Coloss. iii. 22. "Servants, obey in all things your Masters according to the flesh." In common Justice the Master has as good a right to Obedience before he pays your Wages, as you have to the Wages after Obedience has been performed. You are to obey in all things, not picking and choosing

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choosing those parts of Duty which are most agreeable, but doing all. — In every Service there are some disagreeable offices to be done, but a true principle of Obedience will carry you through all alike. God has called you to be a Servant, as actually as He has called another to be in Authority over you ; and this persuasion ought to influence every part of your conduct, as well in the absence as presence of your Master. It is possible for you to obey your Master in all things, and to allow his Authority over you, and this for conscience sake ; but there is something more in the Obedience of a Christian Servant, which is sweetly implied in these words, Ephes. vi. 6. “ Not with eye-service, as men-pleasers, “ but as the Servants of Christ, doing the “ will of God from the heart, for ye serve “ the Lord Christ.” What an high and holy motive is this to chearful and active Obedience ? Some Servants, who have little or no notion of the Gospel, strive to please their Masters, and shall it be said that your superior Motives have not an equal effect ? Wherein lays the fault ? In not keeping your eye fixed upon Christ, in not looking to Him for wisdom and strength, and farther,

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ther, in not acknowledging his Authority in the person of your Master. A chearful Servant makes a glad Master, but a grudging Servant makes the House sad. Remember this, and consider the duty of chearful Obedience. I will only add one word more under this head, which is—— That though your motive to chearful Obedience is to be derived from a sense of serving the Lord Christ, yet the desire and endeavor to please your Master is by no means to be discarded; so far from it, that it is your duty to study his temper, and to comply with it; for how else can you fulfil the Apostle's mind, to "please your Master well in all things?"

The second part of the Apostle's advice is, "Not answering again;"

I cannot help observing, though not immediately to the purpose, that human nature has been the same through a succession of many ages, and that it has always produced corrupt fruits, except so far as it has been restrained or sanctified by the holy Spirit of God.

The Sin of answering again, which is a general complaint at this day, was noted

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and condemned in the Apostle's time.—But Christian Servants must be taught to do otherwise. If there is a fault, and you bear reproof patiently, no praise can accrue to you from hence:—And supposing there be only the appearance of a fault, your Master is justified in taking notice of it.—But (you will ask) suppose there is no fault at all, may you not exculpate yourself? You may meekly disown the charge if you are innocent, but there is a wide difference between meekly disowning the fault, which is wrongfully imputed, and answering again in a pert and hasty manner:—but be very sure you are not blameable, before you venture to answer at all in a self-justifying strain—and even then, a little modestly said is better than many words. I know, after all you can do, *that* unruly evil the Tongue will be pressing very hard to get the victory—“ Watch “ and pray,” or it will unavoidably overcome you in many instances. Nor is it enough to curb your tongue before your Master, for if you loose it in murmurs behind his back, you are guilty before God: it being evident from this that the fear of God does not restrain you,
for

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for then you would no more murmur in your Closet than in the hearing of a Multitude.

Reader ! Did you never talk over fancied grievances with your Fellow-servants, and so indulge the spirit of murmuring ? Did you never speak unhandsomely of your Master or Mistress to others ? Did you never complain of them to people out of the house, and so get them an ill name, and hurt their reputation in the place where they live ?

If you have real complaints to make, be honest and ingenuous, and humbly submit them to your Master's consideration. —But you are ashamed (you will say) to speak to your Master's face: Believe me, it is a base degree of Cowardice that puts you upon complaining behind his back; you are a member of his family, and you ought to be concerned to support the reputation of it. If Conscience, upon due Examination, finds you guilty in any of these respects, confess your sin unto God, and endeavor to restore to your Master his good name, by saying what good you can of him, concealing the faults you cannot help seeing — for if he has any, you especially

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cially who live with him must be privy to them.

The third Injunction is, “Not purloining, but shewing all good fidelity.”

“Not purloining;” that is, in modern language, not pilfering or cribbing any thing that is your Master’s. In those Families where certain Perquisites are allowed, *there* are the greatest temptations to this Sin; but in all Families there are some. Taking to your own use what is your Master’s, is, in the extent of it — Stealing; — and well might it be for several, if they considered it in this light.

To give any thing away that is your Master’s, is another breach of Fidelity, for you have no more right to give away a morsel of bread than a whole loaf. In great families perhaps this may be left to the discretion of Servants. If you live in such a family, let Conscience direct you: but where (as in most private houses) the Master or Mistress confine this liberty to themselves, it is Sin in you to assume it.

The second part of the Injunction implies a great deal more than keeping your hands

hands from pilfering, or any sort of wrong; for it is written, not only not to purloin, but to shew all good fidelity.

Good Fidelity *, this includes such a Use of your Master's things as if they were your own. Reader! what think you of making a waste? Every bit of bread that is thrown carelessly aside brings you in guilty here. It is shameful to know the cause given for complaint upon this score, and especially in large Families. Waste of any sort is a Sin—I repeat it, because it is generally thought so lightly of.—Every sort of waste of Meat and Drink witnesses against you as an unfaithful Servant. What says our Lord? “Gather up the fragments “which remain, that nothing be lost.”

There are many instances of Waste in a house which it would be endless to reckon up.—If you are an attentive faithful Servant in any degree, they will suggest them-

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* Accept of a hint here which cannot be so properly introduced in any other place.—Opening a Bureau or Drawers, the keys being accidentally left in; and looking into letters which may occasionally lay about—are such glaring instances of unfaithfulness, that I have been astonished to hear that Servants, professing Godliness, have given any handle to be suspected thereof.

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selves to you as the temptations to them arise, but I shall remind you of one or two principal ones. Waste, which is made through carelessness in breaking things, is Unfaithfulness. Accidents will happen to the most careful and faithful Servants, and such will be as sorry as if the loss were their own; such too will be ashamed of the common arts of concealing the time and occasion of such accidents,—But numberless are the charges of a Master, owing to the want of greater care in the Servants in using the furniture and things about the house.

You may also be unfaithful in wasting your time—for your time is your Master's. How general a complaint is it that a Servant cannot be sent out on an errand, but there must be loitering on the way for chatting and gossiping?

It is a common Sin to waste time in bed, you think it hard to be roused betimes, though Conscience tells you that (except where ill Health prevents) it is an absolute Duty to rise early—and if you were to observe this, your Work would be gotten forward, and go on more cheerfully.

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fully throughout the day. You would then have better leisure for Meditation and Prayer.

Reader ! if your time be your Master's, how will you account to him as a Servant, or to God who made you such, if you waste unnecessary time in bed ? Or if, when you are up, you stand with your hands folded in the posture of the Sluggard ? If you are faithful and industrious, you may always find something to be done.

I hinted to you just now, that Carelessness † was Unfaithfulness, and you will be of my mind if you consider how much a Master suffers in loss and inconvenience by the slothfulness of Servants in not doing carefully the work that is committed to them. Every piece of work done in a slovenly manner is a witness against you, —yes—the dirty Corners of a house proclaim your Unfaithfulness.

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† “ Forgetfulness is also Unfaithfulness—“ *I forgot it,*” is an excuse which, when repeated, comes with disgrace from the mouth of Servants professing Godliness—because it is their acknowledged duty to remember the orders and directions of their Master.”

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I seem to have said enough under this head to stir you up to the great Duty of Fidelity, even that of the Heart and the Conscience; and I trust that, if you attentively consider the hints offered under the several foregoing heads, you will be a Servant that need not be ashamed at the coming of the great Master of us all— And this reminds me to enforce the whole of what has been said, by a short comment upon the reason for Obedience urged by the Apostle ;

“ That you may adorn the doctrine of
“ God our Savior in all things.”

You may secretly imagine the Conduct laid down above to be too strict. Undoubtedly you cannot perform it without an habitual and steady regard to Jesus Christ for daily supplies of his Spirit,— but with such daily waiting upon Him, who gives his holy Spirit to those that ask it, you may as undoubtedly perform it. We do not expect that you should never fail in Duty — but lest Satan and a slothful heart should tempt you to carelessness, by laying the Excuse of human Infirmity

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Infirmity in your way — we beg of you to remember, that whenever you fail, you will be sorry for your failings, and heartily strive to amend them; — and thus your Conduct will become less and less exceptionable, and, on the whole, be worthy your profession, and you will be enabled to adorn the Doctrine of God your Savior. — And is not this desirable? You own how infinitely you are indebted to the Love of God in Jesus Christ, and though you never can repay that debt of Love, you have every day an Opportunity of discovering a grateful disposition, and if you do not embrace it, we must doubt your sincerity.

Reader! the Glory of God is concerned in your faithful behavior as a Servant — (if my Reader be an Israelite indeed I am sure I touch his heart here:) — By your good Fidelity render Glory unto God, and adorn his Doctrine. Let your light shine upon all around you. — Let me intreat you to be forward in shewing good nature and courtesy towards your Fellow-servants — “Be ready to bear each other’s burdens.”

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If they are yet strangers and enemies to Godliness, the meekness of wisdom which shines in your behavior may be made the blessed instrument of their reconciliation.

—Example is better than a thousand verbal reproofs, which frequently do more harm than good, unless they be seasonably administered.

If they are already Partakers of the Benefit, it may be expected that you will of course be gentle and kind to each other.— But a strong Temptation will arise to hinder it;— The fear of having a Fellow-servant preferred before you in the Master's favor will assault you.—In short, Jealousy, with its hundred evils, will rankle in your heart, and at length (if not fought against) break out in conduct that will disturb the Peace of the whole house. Then you will find such dulness in Prayer, and under all the Means of Grace, that you will become a burden to yourself.

Jealousy among the Servants has destroyed the comfort of many families;— it is at the root of hatred, malice, and all uncharitableness: it is the very device of the Devil to bring a reproach upon the
cause

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cause of Christ. Watch, therefore, and pray, against the first risings of this abominable evil, as you value your peace and progress in every Christian Attainment. Watch and pray, or you will fall sadly short in every Duty to God and Man; — a grudging and murmuring temper will invade you, and you will become a Stumbling-block to your Acquaintance, and a Reproach to your Profession.

Thus much respecting your Conduct towards your Fellow-servants. — But farther :

Your Master, if he be yet a stranger to the power of Godliness, may, by your holy example, be constrained to confess that the Spirit of God is in you of a truth. — But should your Actions be inconsistent with the marks of the same Holy Spirit described in Scripture — wonder not at it, if He joins with others in branding you for an Hypocrite. To what amount your Professions and Pretensions to the Spirit of God, unless you live and walk in the Spirit? A true Christian appears to be such in all parts of his Conversation in
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the world; — and as in one view of his life it is hid with Christ in God, so in another view of it, it is open to the eyes of all men.

A degree of Contempt will in almost every case accompany the Doctrines of Christ and his Followers: — but there is not the least doubt of this, that the inconsistent conduct of Professors has occasioned much of the scorn and derision which have been poured upon those Doctrines. Let the Disciples but live as their Master lived, in all things striving to follow his most holy Example, and like Him, though scorned and derided by many, they will be held in esteem by some; for Gospel-simplicity and holiness, faithfully delineated in the life, will frequently strike the Beholder, and at least prevent so much reproach as is occasioned by those who profess one thing and live another.

I will detain you no longer, but heartily beseech you to apply the Instruction now afforded you in a way of Self-Examination. God grant that this little labor of love may be a blessing to you! I ask but one
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fort of recompense ;—pray for the Author, that he in his Station may conscientiously discharge the Duties of it, and daily adorn the doctrine of God his Savior;—and that he may be enabled, with Faith and Patience, to hold out until the coming of the Lord Jesus Christ, to make up his Jewels, and to be admired in all them that believe.

Glory to God in the Highest.

